After attacking the ſacred majeſty of Kings, I ſhall ſcarcely excite ſurpriſe by adding my firm perſuaſion that every profeſſion, in which great ſubordination of rank conſtitutes its power, is highly injurious to morality.

A ſtanding army, for inſtance, is incompatible with freedom; becauſe ſubordination and rigour are the very ſinews of military diſcipline; and deſpotiſm is neceſſary to give vigour to enterprizes that one will directs. A ſpirit inſpired by romantic notions of honour, a kind of morality founded on the faſhion of the age, can only be felt by a few officers, whilſt the main body muſt be moved by command, like the waves of the ſea; for the ſtrong wind of authority puſhes the crowd of ſubalterns forward, they ſcarcely know or care why, with headlong fury.

Beſides, nothing can be ſo prejudicial to the morals of the inhabitants of country towns as the occaſional reſidence of a ſet of idle ſuperficial young men, whoſe only occupation is gallantry, and whoſe poliſhed manners render vice more dangerous, by concealing its deformity under gay ornamental

mental drapery. An air of faſhion, which is but a badge of ſlavery, and proves that the ſoul has not a ſtrong individual character, awes ſimple country people into an imitation of the vices, when they cannot catch the ſlippery graces, of politeneſs. Every corps is a chain of deſpots, who, ſubmitting and tyrannizing without exerciſing their reaſon, become dead weights of vice and folly on the community. A man of rank or fortune, ſure of riſing by intereſt, has nothing to do but to purſue ſome extravagant freak; whilſt the needy *gentleman*, who is to riſe, as the phraſe turns, by his merit, becomes a ſervile paraſite or vile pander.

Sailors, the naval gentlemen, come under the ſame deſcription, only their vices aſſume a different and a groſſer caſt. They are more poſitively indolent, when not diſcharging the ceremonials of their ſtation; whilſt the inſignificant fluttering of ſoldiers may be termed active idleneſs. More confined to the ſociety of men, the former acquire a fondneſs for humour and miſchievous tricks; whilſt the latter, mixing frequently with well-bred women, catch a ſentimental cant.—But mind is equally out of the queſtion, whether